

mentioned above, thirty-seven have gone to their reward. They laid down their lives for China, the land of their adoption. Their being called away from us is a call to us to fill in the ranks. The work is yet unfinished. The opportunity is with us, but at any time it may pass from us. The gaps must be filled in. The work must go on. The call is urgent. Who will answer saying, "Here am I, send me"? Nanking, China.

#### MEETINGS OF PRESBYTERIES.

**Synod of Alabama.**  
Central Alabama—Bessemer, Ala., April, 1917.

**Synod of Appalachia.**  
Abingdon—Welch, W. Va., May 1, 1917, 8 P. M.  
Asheville—Swannanoa, N. C., May 1, 1917, 8 P. M.

**Synod of Arkansas.**  
Arkansas—Lonoke, Ark., April 17, 1917, 8 P. M.

**Synod of Florida.**  
Florida—Tallahassee, Fla., April 17, 1917, 7:30 P. M.  
St. Johns—Wauchula, Fla., April 17, 1917, 7:30 P. M.

**Synod of Georgia.**  
Macon—Sylvester, Ga., April 17, 1917, 7:30 P. M.

**Synod of Kentucky.**  
Louisville—Louisville, Ky., Third church, April 17, 1917, 7:30 P. M.  
Transylvania—Springfield, Ky., April 24, 1917, 7:30 P. M.

**Synod of Louisiana.**  
New Orleans—Madisonville, April 17, 1917, 7:30 P. M.  
Red River—Belcher, La., April 17, 1917, 7:30 P. M.

**Synod of Mississippi.**  
Meridian—First, Laurel, Miss, April 17, 1917, 7:30 P. M.  
North Mississippi—Sardis, Miss., April, 1917, 7:30 P. M.

**Synod of Missouri.**  
St. Louis—Troy, Mo., April 17, 1917, 8 P. M.

**Synod of North Carolina.**  
Albemarle—Kinston, N. C., April 17, 1917, 8 P. M.

**Synod of Oklahoma.**  
Durant—Sulphur Springs, Okla., Central church, April 18, 1917, 8 P. M.

**Synod of South Carolina.**  
Bethel—Great Falls Church, April 17, 1917, 8 P. M.

**Synod of Tennessee.**  
Charleston—Walterboro, S. C., April 17, 1917, 8 P. M.

**Synod of Texas.**  
Brazos—El Campo, Tex., April 17, 1917, 8 P. M.

**Synod of Virginia.**  
East Hanover—Amelia, Va., April 23, 1917, 8 P. M.

**Synod of West Virginia.**  
Kanawha—Charleston, W. Va., First church, April 17, 1917.

**Synod of Alabama.**  
Central Alabama—Bessemer, Ala., April, 1917.

**Synod of Appalachia.**  
Abingdon—Welch, W. Va., May 1, 1917, 8 P. M.

**Synod of Arkansas.**  
Arkansas—Lonoke, Ark., April 17, 1917, 8 P. M.

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East Hanover—Amelia, Va., April 23, 1917, 8 P. M.

**Synod of West Virginia.**  
Kanawha—Charleston, W. Va., First church, April 17, 1917.

and often drives seventy-five miles a week to keep his appointments.

The article tells us that Dr. Hill is of a sturdy and distinguished ancestry. He was born in Raleigh and was the oldest child of a family of thirteen children. He is a graduate of Hampden-Sidney College of the class of 1857. He served as a chaplain during the War Between the States, and at its close finished his theological training and entered the ministry of the Presbyterian Church, in which capacity he has served with signal fidelity and distinguished ability.

Dr. Hill is not only a distinguished man, but all through his life has been an eminently useful man and one who has had the honor of doing all of his great and efficient work in his native State. Any one who came into the Synod of North Carolina during the last quarter of the nineteenth century would have been impressed, at his first meeting with that body, by a trio of splendid men—Jethro Rumble, of Salisbury; Jacob Henry Smith, of Greensboro, and Halbert G. Hill, of Maxton. These men were all prudent counsellors, efficient executives and eloquent preachers. Of the three, Dr. Hill alone remains, and "his bow abides in strength."

The period of which we are speaking was the period of the initiation and formation of the plans for the great forward movements that have made the Synod of North Carolina, in some respects, the most influential Synod in our Assembly. All will bear witness that the hands of these three men very largely shaped and guided the policy of the Synod to wise conclusions and that their voices urged intense and persistent activity.

Dr. Smith lives, not only in the hearts and minds of his people, but in that splendid plant, "The Smith Memorial Sunday-School Building," in Greensboro.

While Dr. Rumble was still living, his services were recognized by the erection of Rumble Hall at Davidson, a Rumble Building at Barium Springs, and the Rumble Memorial church at Blowing Rock.

Should not the other of these three great men be honored in a similar manner, that he may have the joy of knowing the appreciation of the people while he lives? The answer is evident. The only question for discussion is just what that memorial shall be. Any one who has had the slightest acquaintance with Dr. Hill knows of his love for learning and keen appreciation of true culture; it is, therefore, entirely logical that the Christian education and culture of the young people of the Church should enlist his keenest sympathy and that he should use his great powers to further this fundamental factor in the progress of the cause of Christ.

In her day, Floral College was a tower of strength and a center of righteousness and culture. From her modest halls have gone forth women who have contributed more than any other one force to the culture and up-building of Christian manhood and womanhood in all the adjacent territory.

When Dr. Hill went to Floral manse, he found that the school had been discontinued, and, appreciating what it had been, he set to work to revive the institution. To this end he brought the matter before Fayetteville Presbytery and with unflagging energy and the greatest persistence he urged the necessity for a school to provide a broad and thorough Christian education for the daughters of the Church. Dr. Hill met with indifference, discouragement, and, in fact, with opposition; but defeat is an unknown experience to him; he saw the need for the school, and it must be built.

The result of his efforts was the establishment of a school for girls at Red Springs. This school was the beginning of the great educational work that is now being done at that place, namely, Flora Macdonald College.

Now, as to the memorial. What could be more fitting than that this memorial should be erected in this school of which he is the founder and in this country to which he has given his life? A number of Dr. Hill's friends agreed that a memorial should be established, that Flora Macdonald College was the proper place. They thought it proper to consult Dr. Hill as to what form the memorial should take. Dr. Hill expressed a preference for the endowment of a chair in the institution, so that his name might be connected with the active classroom work rather than a building, which would be, in a sense, the shell in which the work is done. It is, therefore, proposed to the friends of Dr. Hill all over our country that they contribute to the Halbert G. Hill memorial chair in Flora Macdonald College.

He has served our Church in every capacity. He has given his service without stint. He has labored in season and out of season. One of the greatest preachers of our Church, he has not hesitated to preach and hold protracted services in the very smallest churches. He is our big man, whom we all admire and revere; he is also the faithful minister and wise and sympathetic friend, whom we all love. Shall we not do this thing in his honor as our tribute of respect and esteem?

Contributions to this fund may be sent to any of the following gentlemen: Hon. A. W. McLean, Lumberton, N. C.; R. G. Vaughn, Greensboro, N. C.; Rev. A. D. McClure, D. D., Wilmington, N. C., and Rev. C. G. Vardell, D. D., Red Springs, N. C.

When writing, please state that the amount is for the H. G. Hill memorial chair. A list of the contributors will be preserved in the archives of the College.—Flora Macdonald Bulletin.

#### CHRISTIAN EDUCATION AND MINISTERIAL RELIEF.

By Henry H. Sweets, Secretary.

With gratitude to God we report that the receipts for all departments of Christian Education and Ministerial Relief to March 31, 1917, were \$285,465.57 as against \$117,603.50 a year ago, an increase of \$167,862.07. The sum of \$193,891.62 was added to the Endowment Fund of Ministerial Relief and \$91,573.95 to all other departments.

These funds were received from the following sources: Churches, \$119,700.83; Sunday-schools, \$12,479.96; societies, \$20,887.94; individuals, \$105,509.07; interest, \$18,850.94; legacies, \$4,191.34; rent, \$424.75; refunded, \$621.50; miscellaneous, \$2,799.24. Total, \$285,465.57.

On account of the large increase in the number of beneficiaries of the funds of Ministerial Relief, and the urgent need of the candidates to the ministry and mission service during

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this period of high cost of living, it was necessary to overdraw the current account funds about \$12,500. This must be paid and \$13,000 must be provided for the first quarterly payment to the ministers, widows and orphans on the rolls of Ministerial Relief.

We earnestly hope that there will be a large response from the churches during the month of April, which is set apart for instructions concerning this cause.

We have had a great year's work and are profoundly thankful to God and His people.

#### DOES HONESTY WITH GOD PAY?

By R. L. Walkup.

Actual experience is the best test. The course of two farmers very well known to the writer gives a good answer to the above question.

These men grew to manhood in an old established Presbyterian community. Both children of the covenant, reared at the family altar, united early with the Church, and when young had accepted the office of elder in the old church. In the public eye they were about on a par. Both were upright and wielded a good influence in the community.

A few years ago each purchased a farm. In order to do this, it was necessary for them to assume debts of about fifteen hundred dollars each, which was quite a sum to dig out of the ground. Both honest men and having a jealous regard for their credit, endeavored by every effort to meet their obligations. To this end economy and even sacrifice was practiced.

It is just at this point that the difference in the two men is revealed. One said: "I am in debt. I cannot give anything to the Church; my

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